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THE LOST.

Among unpublished manuscripts of N. Summerbell, I find matter much like the following, which at this sad time I feel it helpful to give to the public, notwithstanding the grievousness of it all: for his matter was evidently written about the time of a great disaster:

We mourn over shipwreck and pestilence, over the ravages of war and the sufferings of famine, over the ruins of desolated cities and the havoc wrought by floods; and we thank God that He has given us hearts to feel for the suffering. May heaven ever help us to sympathize with sorrow.

But what picture is more sad than the contemplation of the living masses of men and women, young men and maidens, who throng our streets, happy and thoughtless, with death just befor them, and they unprepared?

Oh! how sorrowful to think that this might all be changed!

While Jesus calls they heed not. While mercy waits, they care not. While God calls, they listen not. While conscience warns, they obey not. Hell moves to receive them, but they shrink not. The graves open, but they see not. Judgment waits, but they prepare not. Mercy stoops from heaven, but they cannot look up. Jesus dies on Calvary, but they will not be saved. The cataract of dying souls pouring into eternity roars with cries of the perishing in the waters, but they are indifferent. The shrieks of the dying, crying, Lost, come in every wind, but they hear not. They come to death, the point of destiny, they pass it, and go to judgment, and hear the word, "Depart."

Oh! it is a dreadful thing to go in the evening clothes of the ball-room or reception hall into the vast future, without being clothed with the "garments of righteousness."

Dayton, Ohio. J. J. Summerbell.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

A MAN'S LIFE.

(Luke 12:15).

Life is sweet. It is inviting. It is interesting. Men in their normal condition cling to it. In it is privilege, and prospect and opportunity. What it is in itself is a mystery. What we know is that we live, and here is life. "All that a man hath will he give for his life."

And yet life is subtle. It is transient. We know not at what moment it may be taken from us. The life we now live may be required at our hands an hour hence. 'For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." Life is a vapor, yet we count so much upon it. We plan as if we had a lease on it forever. We act as if we were sure we were destined to live here seventy, eighty, an hundred years. Like the rich man in the parable. We lay up store. We seek gain with avarice and greed. We adorn the body. We provide shelter. We heap up riches. We pull down our small barns and build larger. We provide abundant store. All this for earthly pleasure. Then, with mind and heart absorbed in these things, possessions, wealth, abundance, may be made to contribute to life; but they are not life. Jesus the Christ said it, and this is true: "A man's life consisteth not in the abundance of things which he possesseth,' (Luke 12:15).

A man may make his possessions contribute to life, but they are not life. They may be his master, his tyrant, his despot. Often he is their servant, their serf, their crouching, cringing slave. Wealth is a convenient and helpful servant, but a powerful and pittiless master. Any man is to be pitied indeed whose possessions fill the larger part in life, obscure the larger vision, occupy the larger place in thought, esteem, and affections. He is a poor man indeed, though he possess millions, whose highest dream and most ardent pursuit is the dollar. All money is, and should be, a means to an end. That higher end is the larger life, that life that radiates, glows, gives of its self, its substance, its possessions to others; that lives to bless and benefit others. In the parable of Dives and Lazarus, the rich man is condemned and goes to ruin and torment, not because of his riches, but because he failed to use those riches to help his fellowman, to succor and to save one who was poor and deserving and needy. Dives in his selfish ease was indifferent to the claim and the cry of the unfortunate and the sick and sore and needy. There is an old story to this effect: "A starving beggar woman came to a prosperous clergyman and begged him to pray with her. He readily did so. Down on their knees they went and the preacher began: 'Our Father'—'Stop,' said she, 'tell me, is he my Father as well as yours?' 'Oh, yes,' he replied. 'Then we are brother and sister, and I shall wait here for my dinner.'

That is the richest, best, beautifulest, life that is lived out for others, to bless and to benefit and to help. That is the poorest life that is filled with self and with earthly possessions.

SHARING THE BURDEN.

This Christian Church of ours will never enter into the full joy and glorious triumph that it should know and have until it has shared the burden of the world's salvation and groaned beneath the load of reaching and saving the millions that know not Christ. The Christian Church is not doing its duty along missionary lines. It has not set itself seriously to the task of helping evangelize the world. If there is no crown without first a cross, if there is no victory without first a battle, if there is no triumph without first a trial, then no wonder we wear no crown, rejoice in no victory, shout in no triumph. Where are the burdens we bear for those who wait in darkness? Where are the sorrows we share for the thousands who are dying daily without once having heard the name of our Christ?

Right now I am reaching every day of the missionary burdens other churches are groaning under; of the anxiety and care and the prayer and the toil of others for their brothers who wait in darkness. But who amongst us are agonizing for China's teeming millions, for India's unnumbered hosts, for Japan's alert multitudes, or even for Porto Rico beclouded and superstitious throngs? Nay, my brethren, we of the Christian Church are not burdened for the unsaved of other and more benighted lands. Are we? Who is preaching missions amongst us? Who is teaching missions? Who is crying out in our public places to arouse our sleeping consciences in behalf of missions? For one, this writer has not heard, has not known, has not learned that there is even one amongst us whose soul is afire with holy and heavenly zeal for our less fortunate brothers and sisters in pagan lands.

We, particularly of the Southern Convention have not taken to heart sufficiently this matter of foreign missions. We are spending our time and talent trying to take care of self, and as a result of that policy we do but poorly perform the task. This is said to the church, as well as to the individual, namely, "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." Mt. 16:25.

Before we of the Christian Church shall know the life we ought to know, realize the joy God has in store for us, share the triumph that awaits the faithful, we shall have to put our shoulders to the wheel in this matter of world-wide evangelism, and share with our sister churches the enormous burden of carrying the gospel to heathen lands and of supporting it there while it is being preached.

We have shirked this task long enough. We have sat by with deaf ears and folded hands all too long. We have been mere spectators of this great scene, and of this busy work, all too long for our own good. The time has come when we need to get in earnest about foreign missions. If we would share the victory and the joy that others experience from saving men and women for Christ we must first of all get down beneath the burden, put upon our shoulders the load of sending and supporting the gospel in heathen lands. There is time for a missionary awakening in the Christian Church. Shall we have it? God help us!

THE SECRET OF SUCCESS.

Dr. J. Wilbur Chapman relates that when Gen. William Booth was asked the secret of his success, replied, with tears in his eyes, "I will tell you the secret. God has had all there is of me. God has all the adoration of my heart, all the power of my will, and all the influence of my life." No wonder General Booth has succeeded and has sent out into all parts of the habitable globe devout and alert men and women to preach the unsearchable riches and to lead fallen men and ruined women to Christ. From the earliest day dawn of man's existence till this present time there never has been a man, it matters not what his circumstances otherwise may have been, who, if he let God have all there was of him, made a failure in life. No mortal being can fail of success in this life, and eternal joy in the life to come, who gives to God all the adoration of his heart, all the power of his will, and all the influence of his life. By God's gracious help, dear reader, try it, and as eternity is, there shall be for you a crown of rejoicing and one that fadeth not away.

MEN'S BANQUET.

Our brethren, ministers and laymen, of the Eastern Virginia Conference, seem to have been in joyous mood of late. They have met at the banquet board and there, over the tea cups, and deep into the night, have talked matters over. It must all have been a feast of good things,

both for body, mind and soul. The banquet was at the Lorraine, Tuesday night, April 23. The menu was elaborate and palatable. The dishes and delicacies of the season were served up in fine fashion. Prof. S. M. Smith was toastmaster. Along with the elaborate menu served in courses the following program was carried out: Invocation, Rev. C. H. Rowland, Franklin, Va.; Our Men and Missions," Col. J. E. West, Suffolk, Va.; "The Future of Our Denomination," by Rev. W. W. Staley, D. D., Suffolk, Va.; "Our Men and the Various Enterprises of the Church," by Rev. A. W. Lightbourne, D. D., Dover, Del. The local committee of arrangements consisted of Prof. S. M. Smith, Dr. J. W. Manning, Rev. A. M. Hanson, Deacon J. O. Wiggs, Rev. J. W. Harrell, Rev. J. H. Garman, Brethren J. J. Pitt and Leon Day, and Rev. D. A. Keys.

The Norfolk Ledger-Dispatch of 24th, inst., says: "All of the addresses were in enthusiastic spirit and calculated to inspire renewed activity in church work on the part of the men of the various churches represented, which was the purpose of the banquet." Of Dr. Lightbourne's address the same paper says:

"Dr. Lightboure was the guest of honor and his response was timely and eloquent. Dr. Lightbourne is pastor of one of the largest institutional churches in Delaware. He is a man of power as a minister and this influence is felt throughout his home city.

"In his speech last night, he stated that the church is on the threshold of a great awakening; that religious leaders are becoming broader in their views; that narrow church creeds are giving way to the onward march of evangelism and that the work of the church today consists not in endeavoring to live up to any particular creed, but in saving the unsaved; in improving the social conditions of the community and in uplifting humanity. He stated that the religious world was gradually coming to the principles of the Christian church. He showed that, in the great awakening among all denominations along evangelistic lines, the principles of the Christian denomination offered a satisfactory platform on which all might stand and work together in the great work of evangelizing the world..

"Dr. Lightbourne is a man of progressive ideas in church work and his friends in the denomination are looking with interest to the working out of his plans along the line of institutional church work."

This idea of a banquet among church members, and of talk in this social way for an evening over church affairs, strikes us as a procedure highly proper and worth while. In our social gathering, about our tables and festive boards do we need to talk more of church, and of matters that pertain to the kingdom.

EDITORIAL COMMENT.

Another "Grand Old Man."

Dr. Daniel Kimball Pearson of Chicago died in a sanitarium at Hinsdale, April 27, at the ripe age of ninety-two. Dr. Pearson had been a millionaire but died a very poor man, so far as this world's goods were concerned. In 1888 he began giving away his fortune of five million dollars to small and needy colleges and soon became famous as the man who declared that "giving away money is a greater sport than baseball and more fun than any other form of entertainment." His ambition was to see his fortune doing good while he lived and to die poor. He realized this ambition to a marked degree. Colleges, needy and deserving, in the West, Middle West, also in Tennessee, Georgia and South Carolina shared his beneficence and today are more useful because of his munificence. At the time of his death his only income was from a college to which he had given the last $250,000 of his earthly belongings, this on condition that he should receive on this sum 2 per cent. per annum for his support. Dr. Pearson believed that there were greater riches to be enjoyed than any that earth could give, and that a man should lay up treasure in heaven where thieves do not break through and steal, and where moth and rust doth not corrupt. One of the great, good, noble men of our day has gone to his reward. And the world is richer, and will be in ages to come, for his having lived, labored and wrought in it. Generations unborn will rise up to call him blessed.

The Titanic.

For luxury, no modern hotel could compare with this palace of the sea. For convenience, for equipment, nor for costliness in preparation could the richest hostelry compare. Her cost was $7,500,000, and there was every luxury, convenience and equipment to be found in a great city, great saloons, majestic cafes, a commodious theater, tennis courts, miniature golf links, swimming pools, music rooms, sun parlors, splendid courts, an elaborate gymnasium. Each suite, and there were many, had a sitting room, two bed rooms, a bath room, a front garden and a promenade. She was eleven stories (decks) high, from top to bottom measured 175 feet, and from stem to stern measured the length of four city blocks. She was 882 feet long and had a registered tonnage of 45,000. Neither skill nor means were spared in her building and she was thought to be unsinkable. She was the last, and the greatest word and work in ship-building. And the horror of her sinking with nearly 1,600 souls abides and persists. Our age has not before seen a disaster to compare with it.

Where Violets Grow.

"Violets are growing where formerly filth and garbage and trash were heaped in the back yards of many of Charlotte's citizens." So sings the esteemed Charlotte Observer. And that is the finest note we have heard from any source during this whole spring. Violets are growing where formerly the garbage heaps were! That sounds good, looks good, is good. There is something happy, healthful, wholesome about that. Talk about your sky scrapers, your trip hammers, your broad boulevards all you wish, for making a city great and grand! But as for me, beloved, keep in mind that city in which the violets grow now where garbage heaps used to be. Charlotte's future is assured. Her glory is in full view; the glory of fragrant violets, the joy, and light and life of sweet scented flowers of delightful colors, of birds that sing—and of men and women who love the beautiful and revel in the triumphs of the artistic and esthetic.

There will be other great cities, and other great towns, and other great hamlets, and other great and sweet homes, too, when we learn to do as Charlotte has done—make the violets grow where filth used to be.

That is the joy of human existence, the power and the possibility of our earth, to make the violets grow now where the garbage used to be. How happy existence becomes, how joyous life is when we begin that sort of thing. So clean up the back yards, beloved, sweep out the front way, rake up the wood pile, burn up the debris, wipe out the garbage pile, and plant the beautiful, the fragrant, the sweet scented violets there. Each city in all the land, each home in every city and on every hill has that good privilege. So great a gift, so sweet a privilege has God given to each and all who have an eye for the beautiful and a soul for the fresh and fragrant.

—Mr. and Mrs. W. L. Kenedy, of Lenoir County, have donated their farm and home, "Ceder Dell," an estate said to be worth $75,000 to the Baptist Orphanage, Thomasville, reserving a life estate for themselves, upon the termination of which the property vests absolutely in the Orphanage.

CONTENTMENT.

I take it as I go along
That life must have its gloom,
That now and then the sound of song
Must fade from every room;
That every heart must know its woe,
Each door death's sable sign,
Care falls to every one, and so
I strive to bear with mine.
Misfortune is a part of life;
No one who journeys here
Can dodge the bitterness of strife
Or pass without a tear.
Love paves the way for us to mourn,
Our pleasures breed regret;
One day a sparkling joy is born,
The next—our eyes are wet.
Each life is tinctured with the pain
Of sorrow and of care,
As now and then come clouds and rain,
Come hours of despair.
And yet the sunshine bursts anew,
And those who weep shall smile,
For joy is always breaking through
In just a little while.

—Detroit Free Press.

THE JOY OF PREACHING THE GOSPEL.

We hear much in this age of the discouragements, difficulties, and in adequate support of the gospel ministry, and I know something of what it all means; and yet I would lift my heart to God in thankfulness for putting me into the gospel ministry. Notwithstanding the difficulties and the heartaches, there is an inexpressible joy and gladness in preaching the gospel—in telling the sweet old story of Christ and His wondrous love. Gospel means good news, and actually preaching the gospel is the most joyous and thrilling experience known to man. The preacher who comes to the pulpit with a burning message of Christ and his love, and feeling it a duty and a privilege to tell it, will find joy inexpressible in telling the good news to others.

The gospel is tidings of great joy; it brings peace; it produces hope. Surely there must be and is great joy in proclaiming such a message.

To go into the home of sorrow, sickness and death, and speak words of comfort and peace in the Christ name; to stand by the open grave and tell breaking hearts that the dead in Christ are not dead, but gone before; to stand before an audience and feel the electric thrill of sympathy which no one can describe, but which is sensibly felt; to see sinners come to Jesus and be saved from sin, is joy—great and indescribable—notwithstanding the tears, sighs, heartaches, tasks, and responsibilities of it all.

There is a thrill of heart, and a joy of mind and soul found in preaching that is found nowhere else. Its highest flights are accompanied with a thrill of ecstacy, which he who has once felt can never forget and for the return of which he pensively longs. But beware of the depression which often follows these thrilling experiences.

I know that preaching the gospel is a difficult task, and that often great sacrifices are made by the preacher, and that frequently his family is denied many of those things which many of his parishioners enjoy because of inadequate support, and the many calls upon his time and means; but still is there not something of joy in being permitted to be a companion of Him who "went about doing good," and yet had not where to lay his head? Notwithstanding the pain and the cross, is it no t a joy to be permitted to make some sacrifice, to bear some burden in the name of Him and for Him who loved us and gave himself for us?

I know of no man in all history who lost more, who suffered and sacrificed more, who did more and who found more for and in Christ, than Paul;and yet when nearing the end of life, he said: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." If Paul could be and was thankful that he was a preacher after all his loss, persecutions, and hardships, surely the gospel preacher of today ought to be thankful.

Paul, yearning in his heart to go to see the church in Thessalonica, but being unable to do so, determined to write them a letter; and in that letter he said to them, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

I am thinking now of a church of nearly three hundred members, the half, or more, of whom were received into fellewship by one pastor. The saved working in love and fellowship are a faithful gospel minister's "glory and joy," and "crown of rejoicing," whether he is with them in person or absent from them in the body. Yes, Paul, I am glad you wrote to that infant church at Thessalonica and that you said to them, "Ye are my glory and joy."—Rev. P. H. Fleming in The Herald of Gospel Liberty.

WESTERN LETTER.

Greenville, Ohio.—Spring days are beginning to make their appearance with gleams of sunshine brightening April showers; and I am thinking how God sometimes brightens the tears of life with His own dear face and voice—"Be of good cheer; it is I; be not afraid," and the storm clouds are gone and through our tears the rainbow of promise and blessed assurance appears.

Services good yesterday. There was a nice attendance at Sunday School and church. Thirteen members were received into the church during the month of March. The church has a Ladies' Aid Society numbering one hundred and six members. It is certainly a great force and factor in Sunday school, church work, and social welfare of our congregation. On the afternoon of April 25th, the Society will hold a social at Mrs. E. B. Newton's from two to five. These meetings are always very enjoyable. The Woman's Missionary Society of the Greenville church has forty-five members. They have received seventeen members this year. This Society has a systematic course of study. They make a programme a year in advance. They are already working on their programme for 1912-1913 and have it about if not quite completed. Our Conference year here ends the last of August. They print the programme in a neat little brochure, entitled, "Home and Foreign Missionary Society, 1912-1913. First Christian Church, Greenville, Ohio." They have been studying "The Gospel in Latin Lands," and they are now taking up the book "Western Women in Eastern Lands." Both of these books are very interesting and instructive. I herewith give their program for this month:

April 23.

"In this world it is not what we take up but what we give us that makes us rich."—Beecher.

Devotionals, Mrs. Burr Evans. Deut. 8: 10-18.

Roll Call, Biblical Quotations concerning Missions.

Business. Report of Mid-Year Meeting. Tithing.

Paper. Stewardship, Mrs. A. C. Brandon.

Paper, Tithing, Mrs. O. O. Kerlin.

Tract. Helen's Tenth, read by Mrs. Roll Beedle.

Discussion.

Mission Study, South America.

Hostesses.

Mrs. S. Overholser, Mrs. W. C. Mote, Mrs. P. H. Fleming.

These meetings are very interesting and instructive.

Next Sunday afternoon, April 28th, Judge Anderson, of Youngstown, Ohio, is booked to speak at the Christian Church to men. Judge Anderson is a member of the Ohio Constitutional Convention and is a strong temperance advocate and a great believer in personal work for Christ. On April 10, 11, I attended an institute conducted by Dr. J. J. Summerbell of

Dayton, Ohio, at the hotel Delaware, Muncie, Ind., in which institute "Campbellism" was presented and discussed. I regret that I was not able to remain till the close of the lectures. Those I heard were the most terse, logical and forceful treatment of the subject that I have ever heard.

The Woman's Mid-Year Meeting-Conference Institute of the Miami Conference met at Troy, Ohio, April 16-17. The programme was an excellent one and it has rarely been my privilege to hear better papers, addresses, and discussions. It looks now like the Woman's Board of Missions will raise $1,200 or $1,500 this Conference year, for Missions. They are supporting a Home and a Foreign Missionary. Their Home Missionary is in the state of Washington.

I married a couple last Saturday and one the following Monday and missed one couple that called last week while I was at Troy. I have married fourteen couples since I have been on this work and conducted twelve funerals and assisted in one other.

There was a gruesome find in Mud Creek near Greenville last Sunday afternoon. A man who had been fishing was returning home along the bank of the creek and seeing a strange looking object in the water went to it and upon investigation it proved to be a man with his throat cut and several stabs about the body. He is thought to have been an Italian or Greek and is believed to have been murdered some months ago, for his money, and put in the creek. He was wrapped in a blanket, corded with rope and to his body was attached a heavy weight of iron car-bumper. The make of the blanket and the knife wounds indicate, I am told, that some fellow foreigner killed him. Sin is a fearful thing and when it hath power, life is cheap as dirt. But memory and conscience live and judgment comes. The murderer must one day give an account.

I wish for the Southern Christian Convention a great session. May the Spirit of the living God bless, keep and guide the body in all its deliberations and actions; and may great things be undertaken for Christ and the Church. Today's mail brought us letters from friends in Va., N. C., and Penn. Such letters and remembrances brighten life's pathway and make us strong for service. I hope to attend Elon College Commencement, reaching there on Wednesday or Thursday before the first Sunday in June. I go to New Madison on the first Sunday in May to deliver the baccalaureate sermon to the graduating class of the New Madison High School. Some of the High Schools in this section are almost colleges in curriculum, faculty and equipment. The High School of Greenville has a native German from the Black Forest of Germany as professor of German. He is an excellent teacher and a fine Christian gentleman.

Righteousness and sin, it seems to me, are engaged in a terriffic battle in this great West for possession of this fertile land, and many are pitching their tents toward Sodom; but "the heavens do rule."

I have been reading "A Biblical View of the Church," by Dr. J. G. Bishop. It is a unique volume, very interesting and instructive. Dr. Bishop is Mission Treasurer of the American Christian Convention. He has been long in the service of Christ and is deeply interested in the cause and advancement of Christ's kingdom.

The Greenville Church is remitting this week to the Conference Treasurer, one hundred and eighteen dollars and twenty-two cents for missions.

We are arranging for an evangelistic campaign. There are eight churches of the city in the movement. It is to erect a tabernale seating about 3,000 people and the campaign is estimated to cost $2,500 or more. The meeting proper begins May 26 and is to run five or six weeks. The preparatory work is already in progress. Two nigrts in each week there are some 25 neighborhood prayer meetings held in the city. The chairman of this department and the chairman of tre financial department are members of the Christian church. We are holding and praying for great things in Christ during these special efforts to win souls. When I commence to white for The Christion Sun, I hardly know when to stop, but I am going to quit right now.

Adieu, P. H. Fleming.

HOME HEALTH CLUB.

By Dr. David H. Reeder, La Porte, Ind.

Don't Eat So Much.—There are many good reasons for this advice. First, you do not need to eat so much, on the contrary, you need quite the reverse. You will talk of the distress of your stomach; that you feel uncomfortable all over; you are nervous and fidgety; sometimes you feel as if your legs would give way under you.

Quit eating so much. Keep your stomach and bowels under a constant pressure and they not only rebel but they convey to your blood, kidneys, liver, brain and nerve force, poisons that set everything grumbling. You are a victim of your own gluttony. You love to eat and you o erdo it.

It is a fact that nearly all persons eat about three times as much as is needed to keep them in good health and strength.

Thomas Edison, the world-famous electrician, has done more to help the world advance in electrical science than nearly all the other men in the world who have been working in that line. The telephone, the incandescent light, the phonograph, the appliances of electric power to hundreds of useful interests and necessities to keep things moving, he has discovered, improved and adapted. But this man of wonderful work sticks to it continually and for twice the number of hours that the ordinary worker does, and yet he consumes only one pound of food per day and night. Withal, he is strong, hearty, of 70 years—a little more or a little less —and he retains his weight of 185 pounds, or decreases it, at his will.

There is a physician in Chicago, who is a very large man of 200 pounds, without surplus flesh. He frequently walks all the way down to his club—no matter what the weather is. He is the personification of ruddy health. He is wealthy and is fond of intelligent company and devoted to light athletics, especially golf. That doctor rarely sits at the dining table, and when he does take such a seat, he eats comparatively little. His food is nuts, fruits and milk and not large quantities of those.

These two rather remarkable instances are offered to show what even large, strong and busy men can do and be happy and healthy on 10 per cent. of the food that most big men consume. Neither of them are cranks or faddists. Both are remarkably intelligent and educated men. Both are masters in their calling. Of course, different callings demand a greater or lesser quantity of food. But this is only to a comparative degree. Growing lads and lassies and smaller children need a litte more food to help their growth than they will after having attained full manhood and womanhood. They should be, and generally are, judiciously stinted, but the average man or woman having nobody to stint them, eat all they can and, instead of rising from the table satisfied, or perhaps a little hungry, they will eat a full meal and then pile on the desserts and pastries that follow.

In 99 cases out of a hundred, that continuous, over-eating is the cause of nearly all the ills of the flesh the people have coming to them—or, rather, to which they are going. From it comes constipation, billiousness, appendicitis, dyspepsia and a horrid host of such enemies to health and happiness. Cut down your meals about one half, thus cut down on the expense of them in the same proportion—

that, however, is the least of the reasons. The degree to which you would enjoy life, physically and mentally, would be in proportion incalcuable.,

You will be astonished in a little while, how easy it is to quit eating so much, after you have tried it a while.

NOTES AND PERSONALS.

—The Sun next we k will tell of the work of the Convention in session this week at Elon College.

—Brethren and beloved, you are welcome to all that the homes and hearts at Elon can give you. Enter in and possess.

—"When human providence fails men turn then to divine Providence." And so they did on the Titanic as they realized that death was near and the band played "Nearer, My God, To Thee."

—The article furnished this week by Dr. J. J. Summerbell, entitled "The Lost," is strikingly apropos, exceedingly strong, powerfully put. It sparkles, in every line, with pure gems of thought.

—We are pleased to note from the Herald of Gospel Liberty that the work on our Ponce, Porto Rico, Church has begun and the contract, recently let by Rev. M. T. Morrill, Mission Secretary, calls for the building to be completed by August 1, 1912.

—Mrs. C. P. Smith, Enigma, Ga., writing under date of April 26, says: "Our pastor, Bro. Elder, has organized a Woman's Missionary Society at our church here." Let the good work continue until there shall not be a church amongst us without a woman's Missionary Society.

—The Mackay-Bennett has been, since the Titanic's disaster, on the scene of the tragedy in the North Atlantic and has recovered some two hundred or more dead bodies since the Carpathia sailed away. The Minia has now taken the place of the Mackay-Bennett and the search for bodies goes on, the Minia having recovered and identified many bodies also.

—The brethren are assembled in council this week. Elon College, the child of the Convention, entertains the parent, and the act seems delightful. History is being made, and plans for the future are being laid which should result in much. There should be prayer throughout our Zion that wisdom shall prevail, and that the will of God shall be accomplished through us.

—The Banquet by Eastern Virginia brethren in Norfolk on the evening of April 23rd, we are assured, was a great success. Among the speakers were Senator J. E. West of Suffolk, Dr. A. W. Lightbourne of Dover, Del., and Dr. W. W. Staley of Suffolk. There were about eighty men present. These men of our Eastern Virginia Conference came together in a social way to discuss, formally and informally, matters of interest to the church. The Banquet was a novel idea and one which, without doubt, was not only enjoyed by all, but will result in great good to the cause.

—To our beloved friend and dear brother, Rev. B. F. Black, we extend our sympathy as he mourns the death of his beloved wife, as related in Suffolk Letter by Dr. Staley this week. Mrs. Black was an amiable woman of many Christian graces and displayed to friends and acquaintances those virtues that make life rich and holy. Yet youthful in years God had need of her in that world of continual joy and triumph and so called her up higher. May a Father's love and mercy comfort the sorrowing and sorely bereaved husband and only child.

—The country is getting absorbed in politics. From Maine to Florida the political parties are lining up for battle. The most strenuous fight just now is between candidates for the presidency of the United States for delegates to the national conventions. President Taft and former President Theodore Roosevelt are hotly engaged in a contest for the nomination at the hands of their party. Both are claiming victory and both are fighting hard to win. Meanwhile it is well enough for us to keep our head and not take a pull out of our neighbor if he does not see things politically as we see them, nor vote as we do. It is possible for a man to vote just opposite to what you do and yet be both honest and sincere. Give your neighbor the same privilege you assume to yourself, namely, to think and to vote as he may deem proper.

—A distinguished Chinaman holding an important post in this country is reported as saying when he heard of the Titanic's disaster and the way the men gave back to save the women, "It is the duty of sailors, when a Chinese vessel goes down, to save men first, children next, and women last. This is on the theory that men are most valuable to the State, that adopted parents can be found for children, and that women without husbands are destitute."

That is the utilitarian view plain and simple; and we owe it to the teachings of Jesus that we put the weakest and most dependent first in matter of safety and security, and the strongest last. Jesus taught the nobler way, and the women of the world owe to Him a debt of gratitude that their combined efforts in service and in sacrifice will not be able to pay in a thousand years. The Gospel elevated woman, and makes the weakest the strongest. China needs the Gospel.

SUFFOLK LETTER.

Miss Belle Sinclair Thomson, oldest daughter of Mr. and Mrs. J. M. Thomson, now resident in Petersburg, Virginia, was married to Rev. Benjamin F. Black, in the Suffolk Christian Church, on October 9, 1901. Her people came to Suffolk from Saginaw, Michigan, and resided in Suffolk, at the time of her marriage, and were members of our congregation and she was a member of the church and the church choir. She was born February 5, 1875, and died at Clifton Forge, Va., where her husband is Secretary of the Rail Road Y. M. C. A., April 17, 1912. She was the mother of two children, Jack whose remains lie in Cendar Hill Cemetery, Suffolk, and Emma Judith, six years old, who survives her mother.

Mrs. Black is survived by her parents and three sisters: Mrs. Henry Croll, Jr., Beaverton, Mich.; Mrs. Bernard G. Neblett, Petersburg, Va., and Mrs. Dr. G. F. Lane, Gary, Ind.

Mrs. Black was always active in church work and Christian Endeavor Society. She loved the work and was efficient in it. In 1911 her husband was Secretary of the Suffolk Y. M. C. A., and she led in the successful training of the "Little People" for the Easter Service, which was a great success. She had many friends in the church here and I shall never forget her interest and devotion while in our midst. It was a great shock when the news of her death reached Suffolk as very few knew that she was sick: though she had been sick more or less since Christmas and had spent five weeks in Sarah Leigh Hospital, Norfolk, Va. She returned to Clifton Forge apparently much improved, but soon began to fail toward the close.

All that love and medical skill could do failed, and she fell sweetly on sleep toawake where there is "no night," no tears, and no pain nor parting.

One of the tender touches in the whole picture was the devotion and constant service of "Aunt Cornelia," the colored servant who remained true and helpful to the last, and came with the remains from Clifton Forge to Petersburg, where the precious remains were laid to rest in the beautiful cemetery under a mound of spring flowers of rare fragrance and artistic blessings. The devotion of true servants and the care they take of child when mother is gone shows us how useful servants can be.

A service was conducted in Clifton Forge on Thursday night, April 18, by Revs. L. H. Paul, Presbyterian; Richard Bagby, Disciple; and Geo. O. Green, Baptist. The service at Petersburg was conducted by Rev. W. W. Staley and Rev.

Charles A. Stribling, D. D., pastor of Tabb Street Presbyterian Church.

When the bereaved ones of two continents were in a panic of grief by the loss of hundreds in the appalling disaster of the Titanic, the family heart was crushed by the quiet death of a minister's wife who was a "helpmeet" indeed in the religious work. No matter how the separation comes, whether by sudden shock or peaceful death in the home, none but the bereaved know its meaning nor the value of Christian hope. "Blessed are the dead who die in the Lord."

If I could, I would weave words into flowers of such enduring fragrance that their aroma would never perish, and I would tie them together with ribbons of imperishable light and lay the garland on her grave and keep them fresh with the tears of those who weep.

W. W. Staley.

A BRAVE MAN'S USELESS DEATH.

Our whole country has rung with the praises of gallant Major Butt, of the U. S. A. who died like a brave man ought to die, and went to his watery grave on the Itanic glorious, brave, gallant, noble to the very last. Major Butt was a nobleman, and was beloved wherever duty, daring, or danger called him. In all that vast company of the great, rich and noted who were lost none have been so much mourned and so widely and universally lamented as Major Butt, confidential aide and favorite friend to President Taft.

And yet this man was returning from a journey that seems to us uncalled for, useless, sickening and silly. It is generally reported that he was returning from a visit to the Pope of Rome, a visit and a mission on which he had been sent by President Taft to thank the Pope of Rome on behalf of the President for the "honor conferred upon the United States in the creation of three American cardinals." Now doesn't that make the heart sick! Isn't there folly and flunkeyism for you! The Pope of Rome conferring honor on the United States! May the shades of our free fathers defend us. Are we going into the Roman camp bag and baggage. Is President Taft mad?

At Their Posts.

That the band on the ill-fated Titanic calmly and sweetly played "Nearer, My God, To Thee," while the ship took its final plunge, and carried its hundreds to a watery grave, seems not now to be called in question. Many eyewitnesses, rescued on the life saving boats, have testified that the beautiful story is a true one. So that which at first many of us thought was only a sublime and striking sentiment turns out to be fact. And as the waves washed over, and they sank to rise no more, hundreds heard their funeral dirge, played by those who were sinking to death with them, and thus boldly and bravely went to meet their God. Forevermore will these words be the nearer and dearer to us now, hallowed and sanctified by the true heroism of men who were not afraid to die, "Nearer, My God, To Thee, Nearer to Thee." Here indeed was manhood, here was bravery; here sentiment arose above strength and emotion prevailed over reason and over madness.

Let us give to these men who had the heart and the soul to do this brave thing their meed of plaudit and of praise. We heartily accord with what the esteemed Charlotte Observer so pointedly says:

"The men who formed the stringed orchestra, playing at the last twinkle, "Nearer, My God, To Thee," were perhaps gathered from various peoples and represented many governments. We have in mind no more splendid specimen of genuine bravery or steadfastness or loyalty than was exemplified in these men. They made no move to leave the ship, according to all reports that have been received. They remained at their posts, and whatever their faith, and whatever their life, it is to their everlasting credit that in the final moment they summoned in harmonious chord that fitting tune without leaving their instruments or making a move to desert the ship."

ELON COLLEGE LETTER.

Most of the great sciences had their origin in superstition or trickery. Chemistry began in alchemy of the practice of the black art and the first chemists were regarded by the people as devils. Astronomy was first astrology and depended upon the absurd notion that the stars that happen to be shining on a man's birthday determine his life. Religion has hardly yet been fully divorced from the superstition that has like a huge incubus all along clung to it.

Psychology had its beginning in fortune-telling, mind-reading, spiritualism, and other practices equally absurd. The dread that unsophisticated people have even now of this very helpful science is well-brought out in an incident which a distinguished psychologist tells on himself. He had been reared in a country community, but for ten years had been away in College and University preparation and for three years as Professor of Psychology in an Ohio College. He decided to spend his vacation in his native community. The people were glad to see him and asked him all sorts of questions, to which he readily responded. Finally one of them asked him what his occupation then was. When he replied that he was teaching psychology, there was evident disapproval and uneasiness among his companions. After some hesitation, one of them ventured to suggest that he had always been dubious of higher education and should from then on oppose it, since it turned men into drones or cranks. The professor tried to explain, but could not quite satisfy his hearers. And when he suggested that they come up and see him at work in his laboratory for psychological investigation, their horror was easily discernable and their contempt evident.

There is no denying that psychology is in disrepute in the minds of many well intentioned people. They remember the imposition that has been foisted upon unsuspecting persons by the practitioner employing the so-called teachings of the science and are totally unaware of the great progress that has been made in during the last quarter century and even during the last decade. The laboratory method of studying psychological phenomena has revolutionized the teaching of the science and given it the mundane footing it needed to be useful as well speculative. Psychologists are no longer mere theories and dreamers—they are intensely practical men. They are doing the world a great service and should be highly commended.

A number of recent psychological books will make my meaning plain. One on the Conquest of Nerves shows the real essence of truth in Christian Science, the Immanuel Movement, and New Thought at the same time setting forth the falla of each, founding its conclusions on the well-authenticated principles of Psychology. Another, entitled Increasing Human Efficiency in Business, proves conclusively that we have not attained the great output possible to us because we have not given due heed to the principles this science. An excellent work is on the Psychology of Public Speaking. Politicians would do well to read Psychology of Statesmanship. Business men and all who have to influence masses of men for any cause will certainly find great assistance towards complete success if they will read and apply practical teachings of such books as Psychology of Advertising and the Theory of Advertising.

I could cite many more instances of practical helpfulness which this great department of human learning offers, but these are sufficient to show that Psychology has ceased to be a science based upon superstition and trickery and has become one of the most helpful and fundamental sciences known to man. It is theoretical still, but it is not all theory and quackery and charlatanry have a part in it.

W. A. Harper

SUNDAY SCHOOLS and CHRISTIAN ENDEAVOR.

* * * * *

Edited by Charles A. Hines, Greensboro, N. C., editorial secretary of the Young People's General Convention.

* * * * *

Motto: A Christian Endeavor Society in each Church; Teacher Training and Organized Classes in each Sunday-School.

* * * * *

The secretary will be glad to give any information as to any of the things the convention stands for and where literature can be obtained. Contributions are invited and every class or society should make frequent reports to the above address.

INITIATIVE IN PRACTICE.

We trust every reader of the Sun, whether a Christian Endeavorer or not, will read the notes on the C. E. Topic in this issue of the Sun. We know of nothing in which church workers are more lacking than initiative and system. These two things applied to church work would revolutionize Christianity in a decade

Why is there no teacher training class, no organized Bible class, no Endeavor society in your church? Simply because YOU have procrastinated taking up the matter and pushing it. Everybody waits on somebody else. Some day God will have us answer at his judgment bar for things we should have done but did not do from laziness, indecision and lack of initiative.

What a wonderful thing it would be for our church if in every congregation in the Southern Christian convention there was one man or woman who would be willing to initiate. The word means nothing more than "to start something." Will the time not come when we all shall have young men and young women throughout our denomination who are willing to suggest, to try something new, to put into classes and movements already in existence new life and new thought.

Christians complain that they are willing to work for Christ but they are not fitted to do so. Men and women say they would like to be Sunday school teachers but they are not qualified. There is literature upon every phase of church work. You may qualify yourself to lead or to teach if you will. If you fail to do it with such great opportunity as you have, I fear that you must answer for it in the great day of days.

Young Man, Young Woman, will you not get some literature upon some phases of Christian work and begin the study of something you can do in the Lord's vineyard? I sincerely pray that you may..

Some Things Worth Trying.

A Finance committee, to aid the treasurer in raising money.

A normal class, for training in Christian Endeavor methods.

A young men's committee, endeavoring to draw young men into the work.

A question-box meeting, for the answering of all doubts and discouragements.

A Christain Endeavor tree, planted in your churchyard.

A register, for the names and adresses of visitors to the Christian Endeavor meetings.

A pastor's committee, to keep the pastor informed of the society's plans, and secure his co-operation.

A Christain Endeavor pew, in which will sit the Endeavorers who do not belong to families occupying other pews.

A mother's aid committee, consisting of young women who take care of the children while the mothers go to church.

A society bulletine-board, for leaders, topics, list of members, committees, committee announcements, and so on.

A "win one" band,—a band of Endeavorers that agree together to pray and work to win souls for Christ one at a time.

A one-society convention, beginning with a sunrise prayer meeting, and closing with an evening consecration meeting, and lasting all day.

A denominational committee, to instruct the society, by special meetings and in other ways, regarding denominational history and doctrine.

A society bookcase, in which may be placed a missionary library, Christian Endeavor books and pamphlets, record-books, topic-cards, and the like.

Mottoes bearing upon the society work, such as "The First Pause Is Your Opportunity," "Hold Sacred Your Pledge," etc., placed about the society meeting-room

A preparation meeting, held on a week-day night, in which the more experienced members of the society meet with the new members and those that are more backward, and help them prepare for the next prayer meeting.

BUILDING UP MEMBERSHIP.

A class of men in the First Presbyterian Sunday-school of Sharon, Pa., is increasing at a rapid rate. How is it being done? They select the names of four or five men who they think ought to be in that class, then Mr. Whitla, the leader asks for five volunteers who will find time and make the opportunity to ask each one of these men during the coming week to become a member of that class and be present next Sabbath. The next Sunday five new volunteers are solicted to ask those who did not come, and new names are added to make the list up to five. The next week the same thing happens again. So long as a man does not absolutely refuse to come at any time, he is not lost track of. The plan so far has brought in at least one new man every Sunday.

DURHAM C. E. SOCIETY.

The Durham Christian Endeavor Society, which was organized in January, is moving along splendidly and now has more than 35 members enrolled. The young people have taken hold of the work with enthusiasm and we predict that they will not noly make of the society a success but that they will themselves be much benefitted. The officers are: Mrs. R. J. Kernodle, president; Mrs. J. E. Harward, vice-president; Miss Ada Hessee, recording secretary; Mr. I. L. Doughtie, corresponding secretary; Mr Herbert Harward, treasurer.

NOTES ON C. E. TOPIC, MAY 12.

Subject— Initiative. II Kings 13:14-19.

(A Leaderless Meeting.)

Topic Analysis.

I—Initiative Means:

1 To begin.

2 To be a leader.

3 One who advances new ideas.

4 First in doing things different.

5 Leave the beaten path and make a new one.

II.—How can we train ourselves to be Leaders?

1 Study the Bible. It is full of good things.

2 Study Endeavor literature for methods.

3 Be an active member. Understand, ACTIVE.

4 Never wait to be asked. Do it now.

5 Be interested in the society work.

6 Call it our society. Not your society.

7 Pray much, Pray often Pray in earnest.

8 ALWAYS BE ON TIME.

III.—Your society needs:

1 Willing workers. ARE YOU ONE?

2 Consecrated officers. Did You Object to Being One?

3 Prepared leaders. Were you prepared when you led?

4 More life.

I can think of no better definition for initiative than the every-day expression "to start something." It does not mean that the somehitng must be original; it signifies merely the beginning semowhere of a thing that didn't exist in that place before. The idea of building a church is old, yet the man who leads a movement for one at a new place has taken the initiative.

Every legislatve body, every business, and above all every religious movement and organization must have men with the capacity of improving things or the nation, factory or movement will soon die of "dry rot." Men get big salaries not for what

they can do alone, but largely because of what they can commence, improve upon and have others carry forward to success.

Did you ever propose the doing something new in the church or community and notice the number of people who say, "Why, we have been thinking of that very thing." That is the trouble everywhere, men and women are "thinking' of this and that but are never willing to put their ideas into practice. The people who are always thinking of doing some good work tomorrow or next Sunday must ever be privates in the ranks, while the man who dares undertake it becomes the Washington, Napoleon, Luther or Wesley to lead a movement about which others, too, had been thinking, but didn't have energy and bravery enough to make the start.

The Christian church is the result of initiative. Good men in other denominations had seen the destructive influence of creed and church law, and the hurtful effects of bishops, but they were waiting for the man who would stand up and oppose it. When O'Kelly came and took the lead others were ready to follow; if someone like him had not led others would have submitted to what was wrong and our church would never have existed.

The Laymen's Movement and the Men & Religion Forward movement are the results of the initiative of one or two men who were looking for service in the Master's kingdom and had a burning desire to see the world saved in this generation and the men of America brought into closer relationship with the church.

The opportunity presents itself for you, dear Endeavorer or other reader, on a smaller scale to take up some work in your community that will not only help others but will make your life richer and fuller.

"We all have our opportunities. Shakespear said: There is a tide in the affairs of men which if taken at the flood leads on to fortune. I presume that one great opportunity comes to a man sometime in his life, an opportunity to rise as high as he is capable of rising, and to be the very best that is in him. The reason why some men achieve distinctin is because they are ready when this time comes. They do not miss the chance."

Hamilton W. Mabie says: "Men fail, as a rule, because they will not pay the price of the thing they want; they are not willing to work hard enough; to prepare thoroughly enough; to put themselves heartily into what they are doing. The only road to advancement is to do your work so well that you are always ahead of the demands of your position. Keep ahead of your work, and your work will push your fortunes for you."

"Many a man would welcome and appreciate our service, but will never ask for it. The world with all its needs is yet too proud to ask for help. The world will not come to us. We must go to the world. In our evangelism we have reversed the order of Christ. His command to the disciples was to go into all the world and preach the Gospel. Many of us are content to invite the world to come to church and hear the Gospel. We must go. Then, we must know how to help the people. We must know how to minister. It requires more than feeling, more than willingness to take advantage of opportunity.

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For Daily Reading.

Mon.,—Lost opportunities.....Matt. 25:10
Tues.,—Pathfinders.....Num. 13: 1, 2, 17-20
Wed.,—Waiting until asked....Matt.20: 1-7
Thurs.,—The man that did....Gal. 1: 11-17
Fri.,—At duty's call.....1 Kings 19: 19-21
Sat.,—Meeting emergencies....Acts 6: 1-7
Sun.,—Topic.

WESTERN WOMEN IN EASTERN LANDS.

By Helen Barrett Montgomery, Author of "The Island World of the Pacific."

The latest addition to the "United Study of Missions Series." A collection of convenient and valuable handbooks devoted to the methods and results of Christian missions.

Price—Paper covers by mail 35c. Cloth bound by mail 57c. Special Library Edition—blue and gold binding, gilt top, by mail 85c.

"Western Women in Eastern Lands" is the tenth in a series of text-books issued by the Central Committee for united study for the use of Women's Missionary Societies. This inter-denominational committee was appointed at the time of the Ecumenical Conference in New York in 1900. The outline studies which they have issued yearly have had a very large and increasing sale.

"Western Women in Eastern Lands" gives in a thoroughly popular way, the story of the growth of these fifty years. It traces the development from one society to forty, from a few thousands to nearly four millions of contributors annually, and from one missionary on the field to an army. The movement is sketched on the background of the enlarged activities of women during the nineteenth century. The educational movement under Mary Lyon, anti-slavery, suffrage and temperance are all disposed of as parts of the movement.

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This Department is edited by Mrs. C. H. Rowland, Franklin, Va., to whom all items of missionary interest and matter for the Department should be sent.

THE BLESSING OF SERVICE.

In the work of organizing Missionary Societies the excuse often heard for not undertaking the work is that there are already so many calls and demands on time and purse that there is no desire to take on anything additional.

True it is that the demands are great, but is it not also true that the demands made by the world around us are increasing? And is there not a likelihood of our letting the cares of the world and the deceitfulness of riches crowd out the things of the Kingdom, but for these calls for Christian service, which God in love, gives to us? Our God is a jealous God and wants His rightful place in our thoughts, affections and endeavors. He draws us and would woo us in many tender ways. He would have our interests enlarged; our sympathies broadened and our characters strengthened. In order to accomplish this, we need the work more perhaps than the work needs us. A pool of water that receives and gives out nothing soon becomes unwholesome, breeding disease; likewise the church that never passes on the blessings that come to it, is in a dying state and cannot exert wholesome, healthful influences. Activity is necessary to life.

So if you have been inclined to consider these opportunities for service as burdens, will you not rather count them as blessings? And if you cannot see them as such, will you not pray until God gives you the vision? Let us be grateful that he loves us so well as to place these opportunities before us.

ANOTHER NEW SOCIETY.

Holy Neck reports a Society organized with the following officers: President, Mrs. B. J. Beale; Vice President, Mrs. B. D. Jones; Secretary, Miss Addie Byrd; Treasurer, Mrs. S. R. B. Howell. They have 21 members, with the expectation of others joining.

We feel sure that all our people feel encouraged by reading the reports of these societies organized. There are two elements that should enter largely into our work—prayer and faith. The two linked together can help us to surmount the obstacles that rise in the way. God is surely leading our women into rich opportunities of great usefulness. He is calling us to and offering us a part in the great work of carrying the Gospel to others and it rests with use whether we will arise to the task and accept the privilege. We may fail to do so, but enlargement and deliverance will come to them from some other source but we will be the sufferers. If we will not do the work that falls to our hands, it is but right that the opportunity be given to another who will improve it. But we have faith to believe that the women of our So. C. C. are going to respond heartily to the call of duty and in a few years will be well organized in this work. Let us all labor to this end.

THE FOREIGN MISSIONARY WORK OF THE CHRISTIAN CHURCH.

(Read at the Suffolk Jubilee).

The religion of Jesus Christ is a missionary religion. The example and works of its Founder destined it to be such and its history shows that this has been its spirit. Whenever it ceases to be missionary, it has lost its character and any Church, to be healthy and thrifty, must possess this spirit. Whenever man is found who has not yet been touched by the religion of Jesus Christ is the field for missionary work—be it at home or abroad. The Church that does not reach out to, and yearn after those non-Christian lands is already doomed—for "if any hath not the spirit of Christ, he is none of His."

The fact that the home-field has not been thoroughly evangelized, does not render the misery and the darkness of the non-Christian world any less distressing. It has been said that Christianity is a commodity, of which the more we export, the more we have at home. We know that it is true that those churches that are doing most for the heathen are doing most at home. "The light that shines farthest, shines brightest at home." There is no war between Home and Foreign Missions; they go hand in hand, and react, the one on the other.

While the women of many churches have been celebrating their golden anniversary of Foreign Mission work, we of the Christian Church have only come unto our silver anniversary—it being just twenty-five years since our women were organized. This organization was, however, only among the sisters of the North and not until recently has this phase of the work been taken up in the South by a woman's Board. Our women of the South have heretofore worked through our general Board.

Almost coincident with the organization of our women in the North, was the appointment of our first Missionaries. In considering the lateness of the hour that our people began to do Foreign Mission work, it must be remembered that Wm. Carey, the father of modern Missions, was already established on the field, when our Church as a denomination came into existence, and while many were prosecuting Foreign Missions, our people were laboring to build up a constituency in the home field and so it was as late as 1887, that our missionary zeal took shape, and our active work began when Rev. and Mrs. D. F. Jones, of N. C., entered upon their labor in Japan. The work they began has grown slowly, but surely, and today our forces there number: nine missionaries, twenty-htree native workers, thirteen organized Churches, some being self-supporting, with a membership of eight hundred and eighty; twenty-nine stations and out-stations; thirty-six Sunday schools with an enrollment of 2,557; one Theological school, and five Christian Endeavor Societies.

We began a work in Porto Rico in 1901, The first to go to this field were Rev. H. J. Rhodes, and Rev. and Mrs. D. P. Barrett. Later they were joined bq Rev. T. E. White and wife, Miss Jennin Mishler, and Rev. and Mrs. W. C. McCloud. Some of the visible results of these eleven years' work are five church organizations, with a membership of 180; 16 stations, 8 Sunday schools, 2 C. E. Societies, and several native helpers. We have also a work commenced in Guam, S. A., which promises great things when sufficient money is provided.

While the returns from our missionary efforts are not strikingly large, yet they are commensurate with the money expended. The Duke of Wellington was once asked, "Is it any use to preach the Gospel to the Hindu?" The Duke said, "What are your marching orders?" "Oh," was the reply, "our marching orders undoubtedly are to 'preach the gospel to every creature.'" "Very well," was the withering answer, "you must obey the command. You have nothing to do with results."

Then too, facts and figures do not tell

the whole story. It was at the close of thirty years of earnest effort by the workers of the Telugu Baptist Mission that there were only a handful of converts and the supporters of the enterprise were so discouraged and disheartened that they were at the point of giving it up, but we are told that at the end of forty years this Mission stood forth as one of the most successful in the world. So none of us should become discouraged over results; it is ours to labor with might and main: God's to take care of results. The crying need of the hour for all of us of all denominations is, that our people may be awakened to the conditions of the heathen world and realize our responsibility to them. When this is done, the money will be forthcoming. It seems that we have only been playing at Missions when we consider the great work to be done.

Paul, the great Apostle, had a vision of the needs of man, and he declared, "I was not disobedient to the heavenly vision." The vision that we have of the condition of humanity in sin, is a call for help. It is a repetition with renewed emphasis of the command, "Go ye into all the world." It has been said, "The call to preach the Gospel to all nations, to every creature, has become more imperative, because it has become more clearly understood, and more completely within our reach. We know now what is meant by 'all nations.' We can count the nation; we can sum up all their languages; we can precisely define their limits. The habitable world has become, not a vast, vague, unlimited expanse, but a definite area with bounds that can be traced upon a map. And so, too, now, all the nations have become accessible; we not only know them, but we also know how to reach them." Those without Christ wait our answer to their appeal.

The Great Commission is addressed to all classes—to women as well as to men. It is given first in another form to Mary Magdalene: "Go unto my brethren, and say unto them, I ascend unto my Father and your Father, and unto my God and your God." It is also repeated to the other women who had come to anoint the body of Jesus, as they were wending their way back sadly to their homes. Jesus Christ sends forth as His messengers, not only those who are filled with impulsive love to Him, but the calm, calculating, and the prudent. You see the stone and know the difficulties in the way, you feel the awe and sacredness of the holy message; there is need for you to go and tell the glad tidings.

The story is told of a city that was being scourged by a disease that seemed quite beyond control. The plague came into a poor home, and the father and children had been carried out until on the day of this story there remained but two, the mother and her baby boy of perhaps five years. The boy in the mother's lap, put his arms around her neck, and said, Mother, father's dead, and brothers and sister are dead;—if you die, what'll I do?" The poor mother had thought of it, of course. What could she say? Quieting her voice as much as possible, she said, "If I die, Jesus will come for you." That was quite satisfactory to the boy, and he went about his play. The boy's question proved only too prophetic. Soon the mother was being laid away by strange hands.

In the distress the boy was forgotten, and when night came, he crept into bed, but could not sleep. Late in the night he got up, found his way out along the street, down the road, into where he had seen the men put her. And throwing himself down on the freshly shovelled earth, sobbed and sobbed until nature kindly stole consciousness away for a time.

Very early the next morning a gentleman, coming down the road from some errand of mercy, looked over the fence and saw the little fellow there. Quickly suspecting some sad story, he called him, "My boy, what are you doing there? My boy, wake up, what are you doing there all alone?" The boy waked up, rubbed his baby eyes, and said, "Father's dead, and brothers and sister's dead, and now—mother's—dead—too. And she said if she did die, Jesus would come for me. And He hasn't come. And I'm so tired waiting." The man swallowed something in his throat, and in a voice not very clear said, "Well, my boy, I've come for you." And the little fellow waking up, with his baby eyes so big, said, "I think you've been a long time coming."

"Through midnight gloom from Macedon,
The cry of myriads as of one,
The voiceful silence of despair,
Is eloquent in awful prayer:
The soul's exceeding bitter cry,
'Come over and help us or we die!'
How mournfully it echoes on,
For half the world is Macedon!
These brethren to their brethren call,
And by the Love which loved them all,
And by the whole world's Life they cry,
'O ye that live, behold we die!'
By other sounds our ears are won
Than that which wails from Macedon;
The roar of gain is round us rolled,
Or we unto ourselves are sold,
And cannot list the alien cry
'O hear and help us lest we die!'
Yet with that cry from Macedon
The very ear of Christ rolls on!
'I come; who would abide My day
In yonder wilds prepare My way;
My voice is crying in their cry,
Help ye the dying lest ye die!'"

March 27, 1912.

Bilious? Go To Your Doctor

Stir up your liver a little, just enough to start the bile nicely. One of Ayer's Pills at bedtime is all you need. These pills act directly on the liver. Made for the treatment of constipation, biliousness, dyspepsia, sick-headache. Ask your doctor if he knows a better pill for a sluggish liver. Then follow his advice.

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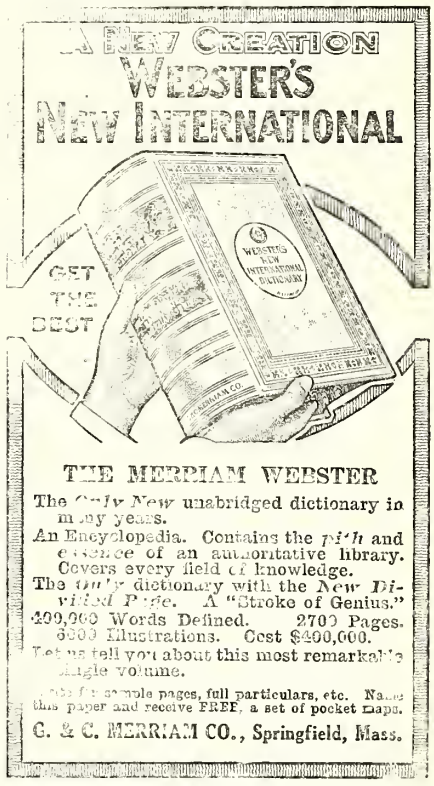
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Rev. Jas. L. Foster, Editor, Elon College.

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J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

Amount brought Forward	$876.19
Dues.	
Wallace Newman	.20
Archie Newman	.20
Joel Edward Harrell, Jr.	.50
Wm. A. Hunt	.25
Elizabeth C. Hunt	.25
Monthly S. S. Offering.	
Rosemont, Va.	$1.88
Newport News, Va.	4.50
Lebanon, N. C.	1.25
Auburn, N. C.	.88
Special Offering.	
From a Friend	1.00
T. J. Fraley	10.00
On Debt of $660.00.	
W. T. Moore	1.00
J. W. Fagg	1.00
L. D. Rippy, N. C.	1.00
Riley Sutton	1.00
I. N. W. Garrison	1.00
Mrs. T. F. Spencer	1.00
J. W Daughtry	1.00
Wallace Nettles	1.00
Rev. W. D. Harward	1.00
Mrs. W. D. Harward	1.00
Eugene Harward	.50
R. C. Overby	1.00
J. Fleming Hilliard	1.00
Ella Hilliard	1.00
Amount 13th week	$34.41
Total	$910.60

Elon College, N. C., April 24, 1912.

My Dear Children and Friends:

We are totally unable to account for so many absentees lately from the Corner. We have made appeal—we have begged, and it seems that the Cousins are otherwise engaged. We have hoped and prayed for the enlargement of this department of the Convention work, and urged a great rally because of the Convention meeting at Elon and it seems that it has fallen on deaf ears of both little and large, and we are thus forced to come up to the Convention far short of our expectations.

We cordially invite delegates and friends to visit the Orphanage during their stay in Elon. We hope at some hour to have them come when we can exhibit to them some of the workings of our home and the equipment of our farm.

We are still grateful to the friends who add to the dollar fund on the $660. debt.

The fifteen friends needed on the $50. proposition are still unheard from.

We call special attention to Miss Jessie Massey's letter and commend her suggestion to the Cousins of some years ago. Miss Jessie has proven herself a friend to the Orphanage—for some years she has sent a $5.00 Easter Offering. Now we would love to hear from or have come to see us 500 or more of the old Cousins, during this "Home-ComingWeek" suggested by Miss Jessie. It's a worthy suggestion and we trust there will be hundreds who will so appreciate this invitation and opportunity of a kind of celebration that they will write at once and send a dollor if they can, if not, write any way, and send greeting.

We suggest that the money raised by this effort go on the $660.00 debt. If any other suggestion, send it along! Don't wait—if you approve this idea, write and say so.

Greetings to you all!

Yours for service, Uncle Jim.

Statesville, N. C., April 17, 1912.

Dear Uncle Jim:

Here is an "old cousin" who has not forgotten even if she does not keep up her weekly letters. I read often and with added interest always of your large "family" and of the work you are doing. I have been wondering if I might claim space enough for the expression of an idea that I hope many "old cousins" will consider. As I read the letters in the "Corner" I fail to see the names that were once so familiar; but I can not but feel that those same "Cousins" are still loyal to the work. Some perhaps are too busy for a letter each week; others have just lost the habit. But what I would like and what I am sure you will approve is for us to have a "Home-Coming Week," and celebrate with a right good will.

Listen, dear old Cousins, suppose we fix the date for the week, May 20—27th and during that week every "old cousin" write Uncle Jim a letter and send him one dollars ($1.00) for each year since we stopped writing regularly. That amount you see is not quite two cents a week and surely we can do that when many children are doing much more.

Some who have not written for five, ten or fifteen years may feel that this would be too much, but even in that case, accept the invitation and send some smaller amount.

Let's show that we have not forgotten the work and that we are just as loyal to the cause as we were earlier in life. If possible, let's make the amount one dollar per year; but any way, let's give Uncle Jim a big budget of letters filled with our old time love that did so much to make possible this grand and noble work in which he is spending his life. I hope this will reach every "old cousin" and that at least one hundred will celebrate the "Home-Coming Week" with us.

Remember the date—May 20—27th—and let's show by our offering that we have grown with the years.

Sincerely yours,
Jessie E. Massey.

Dear Uncle Jim:

Enclosed please find our dues for March and April. Best wishes from

Archie and Wallace Newman.

Henderson, N. C., April 17th, 1912.

Your money credited, boys, and glad to have your names again appear in our Corner. These are busy days for us all and guess you are among the bees.

Franklinton, N. C., April 20th, 1912.

Daer Uncle Jim:

Please find enclosed fifty cents which pays our dues five months, beginning with March. With love and best wishes.

William A. Hunt,
Elizabeth C. Hunt.

Thank you, children. We hope you will write regularly and give us words of cheer for the Corner.

Suffolk, Va., R. 1., April 22, 1912.

Dear Uncle Jim:

Here I come again after a little absence. Enclosed please find fifty cents which pays my dues up to June.

I wonder what the little children are doing at the Orphanage these pretty spring days. I have been busy playing in the sand and playing with my little calf; she is real gentle; her name is Pink. Bye, bye; much love to you and all the cousins. Your nephew,

Joel Edward Harrell, Jr.

You should see our little black colt, Joel. He is as fine as "Pink" I guess.

MARRIED.

Sanderford- Wilson.

Mr. William Sanderford and Miss Rubie Wilson of Garner were married at the Christian parsonage, Raleigh, on Sunday, April 7th, 1912. Several young people of Garner and Auburn were present to witness the marriage.

L. F. Johnson.

Brady-Bray.

Sunday, Apral 1, in Pleasant Grove

Christian Church, Randolph County, N. C., Mr. M. L. Brady and Miss Myrtle Bray were married by this writer.

Underwood-Hatch.

April 24, in the Baptist Church, Pittsboro, N. C., Rev. Geo. R. Underwood, of the Eastern N. C. Christian Conference and Miss Josephine Hatch were married. Bro. Underwood has secured a wife well suited for a helpmeet to a minister of the gospel. W. S. Long.

Chapel Hill, N. C.

Cones-Baines.

April 14th, 1912, on Jackson St., Suffolk, Va., at Mr. Wallace Wilkins, the home of the bride's sister, Mr. Junius A. Cones and Miss Lucy Jane Baines. They have the congratulations of their many friends. H. H. B.

DIED.

Joyner.

At her home, near Ivor, Southampton County, Virginia, April 11th, 1912, Mrs. Pattie Kemper Joyner, the beloved wife of Mr. Charlie E. Joyner, aged 37 years, 8 months and 17days. She made a profession of religion at the age of 12 years and united with the church and was faithful in all the duties of life and religion. The Lord was with her and blessed her abundantly. She had a happy home and was greatly beloved by all who knew her. She was a good wife, loving mother, good neighbor and a faithful friend. In her death Antioch Church, the community in which she lived, as well as her dear loved ones, have sustained a great loss; but their loss has been her eternal gain: "For me to live is Christ and to die is gain," said the great apostle, Paul. Sister Joyner has gained heaven and the sweet association of loved ones there. She leaves to mourn their loss, a devoted husband, one little daughter, Susie May, three brothers and two sisters, one half-sister, and many friends. Funeral services were conducted by her pastor at her church, Antioch, in the presence of a large congregation of sorrowing relatives and friends and her remains were laid to rest in the church cemetery close beside those of her little one, who was taken some few years ago, to await the second coming of her Lord. H. H. Butler.

Pierce.

Mrs. Rebecca Pierce died at the home of her son-in-law, Charles Jernergan, April 17, 1912, aged 87 years. The funeral services were conducted at the home by the writer,and the remains buried in the family cemetery near by. She leaves one sister, Mrs. James Harrell, two sons, J. E. and James Pierce, and one daughter Mrs.Chas. Jernergan, and a large number of grand-children, and great grand-children. May the divine blessing rest upon them all.

N. G. Newman.

ELON COLLEGE NOTES.

Final arrangements are being completed for the entertainment of the Southern Christian Convention which has its opening session on tomorrow evening.

Rev. and Mrs. W. T. Walterrs were pleasant visitors on the Hill Sunday last. They are in Carolina for the Convention and are visiting Mr. Walters brother, Dr. C. M. Walters at Union Ridge, N. C.

Dr. J. O. Atkinson filled the college pulpit yesterday and preached a powerful sermon using as a theme "The Presence and the Pull of Divine Power.' The Communion of the Lord's Supper was administered after the Sermon by Uncle Wellons and was most impressive. For the first time the individual communion set, which was so generously given the Church by the Ladies Aid Society, was used, and it is believed that this is a step in the right direction.

Mr. R. H. McCauley, of Chapel Hill, N. C. a freshman in College was operated on at St. Leo's Hospital, Greensboro N. C. a few days ago for Appendicitis. At this writing he is reported as doing well.

The Department of Expression of the College, of which Miss Mary Ethel Clements is the efficient Director, gave a public recital on Saturday evening of last week to a large and appreciative audience, Each number was liberally applauded and well received. The Expression Department will give another public Recital during commencement week.

Gov. R. B. Glenn, Winston-Salem, N. C. is to deliver the literary address at the approaching commencement. His many friends here look forward to this with much pleasure.

Two additional teachers have entered for the Special Normal Course and more are expected during this week.

Considerable work is being done on the campus and no improvement which the College makes is more noticeable than this. New walks are being made, leaves and other rubbish hauled off, and with the leaves now coming into full growth, the campus' appearance certainly has never been more beautiful.—L.

"Come unto me."
"Bring him hither to me."
"I am the way, the truth, and the life."
"I am come that they might have life."

SPRING SANITATION.

Spring time is pre-eminently the "cleaning season." Every home has accumulations of rubbish and filth at the close of winter. Clean it up. Then keep it clean. These accumulations of trash and filth serve no useful purpose. On the other hand, they may serve directly or indirectly to promote disease. Remember, you'll have no flies this summer unless your immediate surroundings furnish them breeding places. Remember also that the number of flies in and about your house is a telltale on you. We now know that homes with few or no flies are invariably clean homes, while an abundance of flies is a sure sign of nearby filth. We also know that these dirty homes are dangerous homes. They are dangerous because of the easy transition from filth, through flies, to disease. Note that flies are the connecting link, and to avoid the first is to avoid all three.

Put up your fly and mosquito screens early. See that they are all fly-tight and mosquito proof. Inside the house use sticky fly paper and arm the small boy or girl with ten-cent wire fly swatters. Competition is a great thing where there are two or more children.

In cleaning up don't forget the mosquito. He is a tiny pest to say the least, but his little bite may give you malarial chills and fevers that will last you weeks and months. It is easy to prevent mosquitoes. They breed along the edge of stagnant water, in pools, ponds, tin cans, broken crockery, barrels, tin spouting, etc. Destroy or remove the tin cans and other vessels, repair the spouting, and drain the swamps and pools. If for any reason any stagnant water can not be drained, pour coal oil on the surface at the rate of one-half pint per hundred square feet. Reapply the coal every ten days. If this is not practical, thoroughly stock the pond with fish and minnows. They will consume a large quantity of mosquito eggs. If this is impractical, screen the water in question. As a final safeguard, carefully screen every door and window with fine screen. A wire screen having twelve meshes to the inch will keep flies out, but to successfully exclude mosquitoes use a screen having eighteen meshes to the inch. Good health and comfort for the summer are the reward for such timely vigilance and diligence in cleaning up, while disease and possibly death may be the punishment for the slothful.—N. C. Board of Health.

—The Sun next week will tell of the work of the Convention in session this week at Elon College.

RALEIGH CHRISTIAN CHURCH BUILDING FUND.

Dear Friend:

Please forward your subscription at the earliest possible convenience. One thousand contributions is the goal. When we shall have received said number the campaign for funds will end. We are depending on you for at least one subscription. Help us to get others if you can.

Standing of the Fund.

April 10	$6,831.00
Received since:	
A. Gales Johnson,	10.00
B.H. Woodell	10.00
A. P. Bauman	5.00
R. E. Lumsden	1.00
L. P. Brooks	1.00
W. A. Strickland	1.00
D. F. Crinkley	1.00
F. L. Barker	.50
L. E. Winston	.25
S. L. Collier	.25
R. J. Young	.25
J. M. Denning	.25
W. A. Strather	.25
Total subscription	$6,861.75

Total subscribers, 310.

L. F. Johnson, Pastor.

Newport News Letter.

Be ready. Often and in many ways we are reminded of the simple words of the Master to his disciples, putting them on their guard lest they should not be prepared "when the Son of man cometh." The first of this week the world was shocked by the sad intelligence of the going down of the great vessel "The Titanic," carrying with it to a watery grave more than 1,500 people. The vessel was considered one of the most secure, while the largest, of any plying the bosom of the great waters. This sad disaster furnishes a weighty lesson for those who have the disposition to learn.

It may seem like going from the sublime to the ridiculous, but I had a little experience the other day that also reminded me of the importance of being ready. It seems to be the opinion, of some at least, that a preacher is expected to be ready—to preach, to speak with short notice or without notice on any subject, to suffer, to die, and—anything else that comes before that trying ordeal. The superintendent of the school called and said that the lady who was engaged to speak to the members of The Patrons' League that afternoon, in the school building, had just sent a message that she could not be present. Not knowing just how to decline, as a preacher must always be ready, I complied with the request of the principal of the school and addressed the League, in about an hour from time of promise, on the subject, "The Moral Training of Children." As I was concluding—for I was brief in the discussion—the speaker who had been engaged for the occasion came in. She then addressed the League—just as though nothing had happened—making a plea that medical inspection be introduced into and made a feature of the schools of the city. She cited cases to show that children are sometimes dull and slow to learn because of impaired vision or some other physical derangement. As she spoke of the physical eye and intellectual progress I thought of the importance of spiritual vision as leading on to spiritual development.

Beginning the third Sunday in March—the ninth anniversary of service in the present church building—we held a series of special evangelistic services. The meeting was helpful and seems to have lent encouragement to the work. We received four good members, heads of families, on confession of faith. The attendance at the prayer meetings is better. New members have recently been taken into the Sunday school. There is a good interest in the Ladies' Home and Foreign Missionary Society. Two members were received at the last meeting. The book of study is "Western Women in Eastern Lands." The pastor is teacher of the class, which now numbers eighteen.

Our Easter offering was about $51.00, not as large as we had hoped for. The night service was interfered with on account of a heavy rain.

Next Sunday is Anti-Saloon League day in the city. So far as we know the saloon people do not feel alarmed over this. But we hope some day to see them on the run. Any how, we are encouraged to press the battle.

Fraternally,
W. D. Harward.

April 19, 1912.
1119-22nd St.

The Burlington News says of the Sidney Institute Commencement:

The afternoon exercises opened with music rendered by Mrs. Henry Roney, followed by the Literary address by Prof. W. A. Harper, President of Elon College. President Harper spoke for an hour an a half on the "By Products of Life," and held the individual attention of everyone present. His address was deep and forceful and Sidney Institute may congratulate herself on securing him as speaker for the occasion. Supt. J. B. Robertson, of Graham, N. C., was also present and delivered an excellent address. After this followed the presentation of medals by Supt. Robertson and President Harper.

This closes one of the Institute's most successful years. The work that has been done by both teachers and students and the progress that has been made is more than gratifying to those personally interested in the school and testifies to the excellence of the faculty, Prof. and Mrs. J. D. F. Coble, who had charge of the school the past year.

THE AMERICAN GOVERNMENT.

By Frederic J. Haskin.

A Book That Shows Uncle Sam at Work.

How many of the following questions can you answer? Where, and how, is the clock that regulates the time for the nation kept?

What one man can commit murder without suffering arrest?

What one Government Department never gives an accounting of the money it spends?

Where is the card file that tells the individual histories of half a million living foreigners?

Why are portraits put on paper currency?

When did it take over 3000 shots to hit a man?

Why do American battleships carry three chronometers?

Who was the "Santa Claus Lady?"

What Indians are the richest folks on earth? What inventions can make you a millionaire?

Where is the map that's as big as a city block?

What fish have tags on their tails?

What 300-page book was printed in a night?

You'll find the answers to these and a thousand other interesting queestions about your go ernment, in the amazing story.

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SPECIAL TRAIN FROM RALEIGH, N. C., TO MACON GEORGIA. ACCOUNT, CONFEDERATE VETERANS REUNION. LEAVE RALEIGH 1:30 P. M. MONDAY, MAY 6TH. ROUND TRIP FARE, $8.50.

Leave Durham, 2:32 P. M.; Burlington, 3:45 P. M.; Greensboro, 4:30 P. M.

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Tickets will be limited returning to leave Macon, Ga., on any regular train up to May 15th, or by depositing ticket with Special Agent at Macon and paying fee of fifty cents, final limit will be extended to June 5th, 1912.

Tickets for this occasion will permit STOP-OVERS at Atlanta, also other points returning.

For further detailed information ask your agent, or write,

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Traveling Passenger Agent,
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MARRIED.

Bralley-Williams.

On Wednesday, April 24, 1912, at 10 A. M., Mr. Jas. Alexander Bralley led to the marriage altar Miss Daisy Elizabeth Williams at the bride's home, Edenwood Farm, Wake County, N. C. It was a quiet home marriage, only a few relatives and friends being present. Mr. Bralley, who resides at Alta Vista, Va., is with the Lane Construction Company and is a most estimable gentelman with a successful business career. Miss Williams is the daughter of Mrs. Justus Everett, formerly Mrs. Bettie G. Williams, now of Macon County, and is a woman rare character adorned with many graces and accomplishments. A large circle of friends and admirers join in wishing the worthy couple a long and happy married life. Immediately after the marriage, and a delightful luncheon, the bridal pair went by automobile to Raleigh where they boarded the train for an extended trip to Washington and northern cities.

The ceremony making the two one was said by the writer. J. O. Atkinson.

If you are a Christian, the devil will never get in front of you unless you turn around.

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr
Organ of the Southern Christian Convention.

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J. O. Atkinson, Editor, Elon College, N. C.

The Office of Publication is Greensboro, N. C., 302½ S. Elm St. The Editorial Office is at Elon College, N. C., as heretofore, to which office all communications for the editor should be directed.

RALEIGH & SOUTHPORT RY. CO.

Southbound Daily.

STATIONS	A M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20
	A.M.	P.M.	P.M.

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